have known the Supreme Being whose Light shines forth from beyond all darkness and knowing Him alone you shall be saved.[3]"

The Supreme Being proclaimed by the Rishis is a Being" whose existence had no cause, no beginning and can have no end and whose non-existence is impossible, inconceivable and unthinkable. The whole nature of this unoriginated Being, or th6 aggregate of His attributes is uncaused and must be necessarily and immutably what it is, so that He cannot have any attribute or modification of His attributes but such as were the eternal and necessary concomitants of His existence. Whatever are the attributes of the unoriginated Being, He possesses each of them unlimitedly. In whatever manner the Supreme Being exists or is present anywhere. He exists in the like manner or is present everywhere. He is one individual uncompounded substance, identically the same everywhere and to which our ideas of whole and part, magnitude and quantity, cause and effect, time and space, are not applicable. He possesses intelligence and power unlimited and all other moral attributes that are in themselves absolute perfections. The Rishis announce that there is in the universe but one unoriginated Being who must therefore be the original

fountain of all existence
and the First Cause of all things, that all
things owe their
existence ultimately to the power of the
First Cause operating
according to His free will; that creation is
only the coming
out of what already existed potentially in
the First Cause ;
that the Supreme Being, the Brahman, the
Almighty God,
the First Cause and Author of all things,
is^a Being of infinite
goodness, wisdom, mercy, justice, truth
and all other moral
perfections such as become the Supreme
Author and
Governor of the Universe. What is more,
as the Efficient
and Personal First Cause, the Supreme
Being, say the Rishis,
is *sarmntaryami,* dwells secretly in all
objects, sentient and
insentient, animating the myriad forces in
nature and bright-